## An Advertiſement to the Reader.

*WE beleive you have heard of the Impriſonment of Mr.* Edmund Calamy; *as alſo of the matter of fact,* viz. for preaching; *being diſ-inabed thereunto for his Non-conformity to the preſent ſtate of affairs in the Church of* England: *Many (we have heard) do blame him for his imprudency, in acting againſt a known Law, but* Nemo omnibus horis ſapit; *yet we are bold to ſay: he is the more excuſable, foraſmuch as it was in a time of need;* Do you not know what David did when he was an hungred, and thoſe that were with him, Matth. 12. 3, 4, &c. *It is well known Mr.* Calamy *went to Church with no intention to preach, but to hear, but the* Miniſter *that was expected, failing, Mr.* Calamy *being preſent was entreated and encouraged by ſome eminent perſons there to perform the Work; who preſently anſwered their deſire, and it may be that Scripture was urgent,* 1 Cor. 9. 16, &c. *So that he preached not as* Curate *or* Lecturer, *but only occaſionally, and that not in contempt of Authority. We ſuppoſe you are deſirous to ſee the Sermon, we have therefore gratified your deſire, and aſſure you that this is printed not to prejudice the Preacher, but to benefit the Reader. Impute the Errata's to the Publiſher.* Farewel.

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Eli *trembling for fear of the Ark.*

542

# A SERMON

PREACHED AT

St. *Mary Aldermanbury, Decemb.* 28. 1662.

BY

*EDMUND CALAMY, B.D.*

Late MINISTER there.

UPON

The preaching of which he was committed Priſoner to the Goal of *Newgate*, *Jan.* 6. 1662.

And now through His Majeſties Gracious Favour Releaſed *Jan.* 12. 1662.

Corrected and Amended by the beſt Copies.

*LONDON*,
Printed in the Year, 1662.

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A

# SERMON

PREACHED AT

St. Mary Aldermanbury, Decemb. 18. 1681.

BY

Late MINISTER there.

UPON

The preaching of which he was committed
Prisoner to the Gaol of Newgate,
Jan. 6. 1682.

And now through His Majesties Gracious Pa-
vour Released Jan. 12. 1683.

See 1700:15

# A SERMON

Preached at

St. *Mary Aldermanbury, Decemb.* 28. 2662. by *Edmund Calamy, B. D.* late Miniſter there.

---

1 SAM. 4. 13.

*And when he came, lo* Eli *ſate upon a ſeat by the way ſide, watching, for his heart trembled for fear of the Ark of God*

THat you may the better underſtand this Text, you muſt know, that what ever God threatened againſt old *Eli*, in the ſecond and third Chapters, it was becauſe he did not reſtrain his two wicked Sons from their leud courſes, and is here executed in this fourth Chapter; and therefore we read in the beginning of the Chapter, that four thouſand of the Children of *Iſrael* were ſlain by the *Philiſtines*; and the Elders of *Iſrael* met together to conſider what they might do to repair this great loſs; they confeſs that it was the Lord that had ſmitten them; *Wherefore hath the Lord ſmitten us?* But they fooliſh-

ly imagined that the way to repair the loſs, would be by fetching the Ark from *Shiloe*, and carry it into the battel; whereupon they appointed *Hophni* and *Phineas* to take the Ark of the Covenant, and carry it into the battel, thereby imagining, that the preſence of the Ark would ſecure them from ruine: But herein they were miſerably miſtaken; for the reaſon why they were ſmitten, was not becauſe the Ark was in the Camp, but becauſe ſin was in the Camp; for as *Auguſtine* obſerves, The Ark wherein the two Tables were, would not protect thoſe that had broken the two Tables; the Ark of the Covenant would not preſerve thoſe that had broken their Covenant with God; therefore notwithſtanding the preſence of the Ark, there were thirty thouſand of the Children of *Iſrael* ſlain in the battel, and *Hophni* and *Phineas* that bore the Ark, were ſlain, and the Ark it ſelf was taken Priſoner.

But now let us conſider what old *Eli* was doing all the while the battel was fighting. The good old man was 98. years old, he was not able to go to the battle; but he got upon a ſeat by the way ſide, near the battel where it was fought, and there he ſits watching what will become of the Ark: *And lo* Eli *ſat upon a ſeat by the way ſide, watching; for his heart trembled for fear of the Ark of God*: For fear leſt the Ark of God ſhould be taken. He was not troubled what would become of his two Sons, he was not troubled what ſhould become of the people of *Iſrael*; but all his trouble was for the Ark of God; *he ſat by the way ſide watching, for his heart trembled for the Ark of God.*

In the words we have three parts.

1. We have old *Eli's* ſolicitouſneſs concerning the Ark, *He ſat watching, &c.*

2. His fearfulneſs; *Old Eli trembled for fear of the Ark.*

3. Old *Eli's* preferring the ſafety of the Ark before the ſafety of his two ſons, and before the ſafety of his Wife and Children: Old *Eli ſat watching, for his heart trembled*

*for*

*for the Ark of God.* But you will say unto me, What was this Ark, this Ark of God? Why should Old *Eli* tremble for fear of the Ark? Why, I will tell you; This Ark was the holiest of all the things of God; it was so holy, that it made every place holy where it came: *Solomon brought the Daughter of* Pharoah *out of the City of* David, *unto the House that he had builded for her*; for he said, *My Wife shall not dwell in the House of* David *King of* Israel, *because the places are holy whereunto the Ark of the Lord had come*, 2 *Cor.* 8. 11. This Ark was the dwelling place of God: Pray observe Sirs, this will make way for an excellent discourse by and by. This Ark of God was the habitation of God, *Psa* 99 1. The Lord sitteth between the Cherubins, and they were placed over the Ark; this Ark was the speaking place of God, it was the place where God met the people of *Israel* when he gave them answer concerning any doubt: They came to consult with God before the Ark, *Exod.* 25. 21, 22. *Thou shalt put the Mercy-seat above the Ark, and there I will meet thee, and Commune with thee from above the Mercy-seat, from between the two Cherubins which are upon the Ark for the testimony of all things which I will give thee in commandment unto the Children of* Israel. This Ark for which Old *Eli* was so solicitous, it was Gods footstool, and all the people of *Israel* did worship at this footstool, fall down before this footstool, *Psal.* 99. 5. Let us come and fall down, and worship at his footstool, *i. e.* before the Ark; this Ark was the strength of Israel, so it is called, *Psa.* 78. 61. He delivered his strength into captivity: that is, the Ark; the Ark it was the glory of Israel, and it was the strength of *Israel*, nay, let me add, this Ark was the terror of the Enemys of God; therefore when the Ark came into the battel, the *Philistines* were afraid, and said, what shall become of us? wo to us, for God is come down into the Camp, 1 *Sam.* 4. 9. For indeed this Ark was called *Jehovah*: when the Ark was to move, there was a cry, (*Numb.* 25.) Arise O Lord, and let thine enemies be scattered.

In

In a word, the Ark was a pledge and visible symbole of Gods gracious presence with his people; As long as the Ark was safe, they were safe; As long as the Ark was with them, Gods presence was with them, the tokens of Gods presence was with them; but when the Ark was taken away, that was a sign that God was gone; his protecting, preserving, comforting presence was gone; and therefore no wonder this good old man was so troubled for fear lest the Ark of God should be taken Prisoner: I call him a good old man; but many learned men think old *Eli* was not a good man; indeed his fault was great in not punishing his two sons; but surely, surely he was a good man; and there are these two reasons to make it out that old *Eli* was a good man.

The one is this, That he took the punishment of his iniquity so patiently, when young *Samuel* had told him what the Lord had intended against him; *It is of the Lord* (saith he) *let him do what seemeth him good.*

Secondly, He was a good man as appeareth in the Text, his solicitousnes what should become of the Ark, and the trembling of his soul, lest the Ark of God should miscarry.

Now before I speak to the point of Doctrine, I must further tell you, that this Ark was a Type of Jesus Christ, for as God spake by the Ark, and from the Ark, so God speaks to us by Christ. And then secondly the Ark was a type of the Church of Christ; for as the Ark was a preserver of the two Tables of the Law, so the Church of Christ is a preserver of the Scriptures. Thirdly, The Ark was a type of the Ordinances of Christ, for as God did communicate himself to his people by the Ark, so God by his Ordinances doth communicate his counsels, his comforts and his graces unto his people. The Ordinances of God are *Oraculum*, the speaking-place of God, by which he conveys himself to his people.

The Text now being thus expounded, there are these two excellent conclusions to be learned from it.

First,

First, When the Ark of God is in danger to be loſt, the people of God have thoughtful heads, and trembling hearts.

Secondly, That a child of God is more troubled, and more ſolicitous what ſhall become of the Ark, than what ſhall become of his wife and children, or his eſtate; he lays more to heart the danger the Ark of God is in, than the danger his wife, children, and eſtate is in.

First, When the Ark of God is in danger to be loſt, the people of God have thoughtful heads, and trembling hearts.

But if I may put this Doctrine into a Goſpel-dreſs, take the Doctrine thus: That when the Goſpel is in danger of loſing, when the Miniſtry is in danger of loſing, when Goſpel-Ordinances are in danger of being loſt, then the people of God have trembling hearts, and careful and ſolicitous heads. I do not ſay when the Ark is loſt, for that was death to old *Eli*, he broke his neck, he was ſo troubled when the Ark was loſt; it coſt the life of old *Eli*'s daughter, *Phineas* wife; when the Ark was taken priſoner, ſhe took no comfort in her child that was newly born, ſhe regarded it not; they told her a man-child was born, that we had a ſon, but ſhe regarded it not; for, ſaid ſhe, *The Glory is gone, the glory is departed from Iſrael.* Therefore I do not ſay, when the Ark of God is loſt, but when it is in danger of loſing; when the Goſpel is in danger, and the Ordinances of God in danger of being loſt, then the people of God have trembling hearts and careful heads.

Thus we read, *Exod.* 33. 3. God threatens he would not go with the people of *Iſrael*; *I will not go with you, for you are a ſtiff-necked people*; and they were ſo troubled for the loſs of Gods preſence, that they put off their *ornaments*; *When the people of God heard this evil tidings, that they ſhould loſe the preſence of God, they mourned, and no man put on his ornaments.* You ſhall read that they were without the preſence of God twenty years, 1 *Sam.* 7. 2. *And it came to*

 *paſs,*

*paſs, that while the Ark abode in Kirjah jeriw, that it was long, for it was twenty years; and all the Houſe of Iſrael lamented after the Lord*, that is, after the Ark, after the preſence of God ſpeaking from above the Ark. So you read of *Uriah*, when *David* would fain have had him gone down to his houſe, and make merry, but mark what *Uriah* anſwered, 2 *Sam.* 11. 11. *The Ark, and* Iſrael *and* Judah *abide in Tents*, (mark it I pray) *and my Lord knoweth the Servants of the Lord are in the camp, in the open field; ſhall I go down to my Houſe to eat and drink, and to lye with my wife? as thou liveſt, and as thy ſoul liveth, I will not do this thing.* We read alſo of *Elias*, that he was very zealous for the Lord of Hoſts, 1 *King* 19. 10. The Children of *Iſrael* have forſaken their Covenant, they have thrown down thine Alters, and ſlain thy Prophets, and I am very zealous.

Now all this proves, that when the Ark of God is in danger, the people of God have very much trembled; and there are theſe reaſons for it why the people of God are ſo much troubled when the Ark of God is in danger.

Firſt, Becauſe of the love that they bear to the Ark of God; as God loveth the gates of *Sion* more then all the dwellings of *Jacob*; ſo the people of God they love the Miniſtry and the faithful Miniſters of Jeſus Chriſt above all other things in the World; and therefore ſaith, *David* (*Pſal.* 26. 8.) *O Lord, I have loved the habitation of thy houſe, and the place where thine honour dwelleth*, and in *Pſal.* 27. 4. *One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life.* Now you know love ſtirreth up affection. You have heard me tell the ſtory of *Cræſus*, who when he ſaw his father ready to be killed, though he never ſpake all his life time, yet the very love that he did bear to his Father, burſt the ſtrings of his tongue, and he cryed out, *O kill not my Father, kill not my Father*: Such is the love that the Saints of God have to the Ark of God, that it muſt break forth, and they cannot be ſilent, that they cannot but tremble

for

for fear the Ark ſhould miſcarry, For *Sions* ſake they cannot hold their peace, and for *Jeruſalems* ſake they cannot reſt till the Lord make the righteous thereof to go forth as brightneſs, and the ſalvation thereof as a lamp that burneth.

Secondly, The people of God cannot but be troubled when the Ark is in danger, becauſe of the intereſt that they have in the Ark of God; Now you know intereſt ſtirreth up affection; when a mans own houſe is on fire, as you have had a ſad and lamentable accident much to be laid to heart, that hapened yeſterday morning, a very ſad accident, and ſuch as I ſuppoſe, if the Miniſter that was appointed to Preach, had been here, he would have ſtudied to have affected your hearts with that providence, and indeed it is not to be forgotten: How ſuddenly may we after we have been feaſting, be burnt to aſhes? truly it was a very ſad providence, and ought to be laid to heart. Now intereſt as I ſaid, ſtirs up affection; how are they affected that have an intereſt in thoſe that were burned! how are they afflicted with that ſad providence! Why now the people of God have an intereſt in God; God is the Heaven of a child of God, God is the portion and inheritance of his people; and when he begins to forſake them, they cannot but grieve and be affected: and ſo the Ordinances of God they are the jewels, the Treaſures of a Chriſtian, and he cannot but be troubled for fear of loſing the Ordinances. Jeſus Chriſt is the joy of a Chriſtian, and when he is departing from them, they cannot go and be merry at ſuch a time.

Thirdly, The people of God cannot but tremble when the Ark of God is in danger, becauſe of the miſchiefs that are coming upon a Nation, when the Ark of God is loſt: Wo be to that Nation when the Ark of God is gone from it. The *Trojans* had the Image of *Pallas*, and they had a tradition, that as long as that Image was preſerved among them, their City ſhould never be conquered; and therefore they kept it in a Tower, and called it *Palladium*. And

the *Romans* had a Buckler, and they called it *Anſelam*, and they had a tradition, that as long as that Buckler was kept ſafe, *Rome* ſhould never be taken; and they ſaid that Buckler came down from Heaven. But ſure I am, when God is preſent with a Nation to protect them, where the Goſpel is preſerved in purity in a Nation, that Nation cannot but be ſafe; but when the Ark of God is gone, when the Goſpel is gone, then the *Palladium*, then the *Anſelam*, then the ſafety of a Nation is gone. My beloved, had I the tongue of Men or Angels, I was not able to expreſs the miſery of a Nation where the Ark of God is gone, give me leave to ſet it forth briefly a little in a few particulars, which I ſhall but juſt name.

Firſt, When the Ark of God is taken, then the ways of *Sion* mourn, and none come to her ſolemn aſſemblies; this was the complaint made in *Lament.* 2. 4. *The ways of* Sion *mourn, becauſe none come to her ſolemn aſſemblies.* And is not this matter of ſadneſs?

Secondly, When the Ark of God is taken, the Miniſters of Chriſt are driven into corners; and that is matter of heart-trembling.

Thirdly, The ſouls of our Wives and Children are in danger to miſcarry, when the Ark of God is taken, and the Goſpel gone.

Fourthly, The enemies of God will then be ready to blaſpheme and ſay, Where is now your God? Where is now your Ark? Now the enemies of God triumph over the people of God, and as *David* ſaith, *Pſal.* 42. 10. *As with a Sword in my bones mine enemies reproach me daily, while they continually ſay unto me, where is now thy God?*

Fiftly, When the Ark of God is taken, Jeſus Chriſt is then trampled under feet, the Ordinances of God are ſhut out of door; then Blaſphemy, Atheiſm, and all manner of wickedneſs comes in like an armed man.

Fourthly, Another reaſon why the people of God muſt needs tremble when the Ark is in danger, is, becauſe of their acceſſarineſs in loſing of the Ark: And this was that which made

made old *Eli* ſo much troubled, becauſe he knew it was for his ſins that the Ark was taken Priſoner; and that God ſuffered it to be taken away, he knew that his not puniſhing his two ſons was one great cauſe of the great ſlaughter that the people of Iſreal met withal, and that made him to tremble. There is no perſon here in this Congregation this morning, but his heart will tell him, if ever the Ark of God ſhould be loſt in this Nation, that he hath contributed ſomething towards the loſs of it: I ſay, there are none of us ſo holy, but our conſciences muſt accuſe us, that we have contributed ſomething towards the loſs of the Ark, if it ſhould be loſt. And this Mr. *Bradford* that bleſſed Martyr acknowledged in his prayer, as you have it recorded in the Book of Martyrs. Lord (ſays he) it was my unthankfulneſs that brought in Q. *Mary's* days; it was my unfruitfulneſs that cauſed the untimely death of K. *Edward* the *6th*. And thoſe Chriſtians that were baniſhed and fled in Q. *Mary's* days; they profeſſed wherever they came, that God for their unthankfulneſs had taken the Goſpel from them. We may all of us ſay, For my ſins, and for thy ſins the Ark of God is in danger and therefore we had need always to have trembling hearts, and ſolicitous heads what will become of the Ark of God. And ſo much for the explication of the Doctrine.

I come now to the Application; and if it be the property of a true child of God to be ſo ſolicitous when the Ark of God is in danger, and to have ſuch a trembling heart for fear the Ark ſhould miſcarry, then 'tis a certain ſign there are but few that are children of God in truth. Oh where is the man or woman that is like old *Eli*, that ſets trembling for fear of the Ark? I ſuppoſe you all believe (and you have cauſe ſo to do) that my coming hither this morning was not by way of deſign, but meerly by the providence of God; and therefore that which now I ſay, was not premeditated for this aſſembly. It muſt not be denied but that the Ark of God is in danger to be loſt, and that upon this double account.

First,

First, In reference to the many ſins that are in the Nation: Let me tell you, There is not one ſin for which God hath taken away the Ark from any people, but that ſin may be found among us: Did the Church of *Epheſus* loſe the Candleſtick becauſe ſhe left her firſt love? and have not we done ſo? Did the Church of *Laodicea* loſe the Candleſtick? You know the Goſpel is called the Candleſtick; and was not the Goſpel remove from them becauſe of their lukewarmneſs; And are not we guilty of lukewarmneſs? Did the people of Iſrael here loſe the Ark becauſe they abhorred the offering of God? and do not we do ſo? are not the ſins of the people of Iſrael among us? Nay, are not the ſins of *Germany* and all other Nations among us? and can any man that is here before God this day, that conſiders the unthankfulneſs, the great prophaneſs that there is in the Nation, but muſt confeſs, Surely the Ark is in danger, and God may juſtly take it away. I will not make a catalogue of our ſins, for that is not my purpoſe; I might tell you of our Commonwealth ſins, drunkenneſs, uncleanneſs, bribery and oppreſſion; I might tell of our Sanctuary ſins, the prophaning of Sabbaths, and ſo of all our other ſins of unthankfulneſs, unfruitfulneſs; you of this place, Sirs, God may well take the Ark from you; and indeed, it was the great reſpect I had to you of this Pariſh, whom I ſhall ever own, and praiſe God for, as long as I have breath in me; it was my reſpect I bear to you, would not let me ſend you home this morning without a Sermon. Is there any of you of this Pariſh or Congregation, that can ſay, God may not juſtly unchurch you, and take away this Goſpel from you? You have had it now in my two famous predeceſſions, *Dr. Taylor*, *Dr. Stoughton*, and my poor pains in three or four and twenty years among you: Do not your conſciences tell you now, that God may juſtly unchurch you, and take away the power of the Miniſtry? for I count that an unchurching, when we want the power of the Miniſtry, a ſoul-ſearching Miniſtry, when we want a faithful Miniſter to go before us;

and

and that's one reason why we may safely say the Ark of God is in great danger of being lost.

Secondly, I have another that I may without prejudice say, and that is the abundance of Popish Priests and Jesuits that are in the midst of us, the growing and encreasing of Popery, and that proneness that is in people to run headlong back again to the Garlick and Onions of *Egypt*: This argument it is sufficient to make us all believe the Ark of God is in danger. Nay, shall I add, The discontentments and divisions that are in the Nation? and Christ himself hath said, *That a Nation divided against it self cannot stand.* But I leave these things to your consideration. I believe now there is not one that hears me this morning, but will confess the Ark of God is in dangen of being lost. But now where are our old *Elies*? Where are such as *Phineas* wife, such women as she, that would not be comforted? Where are our *Moses*'s, our *Uriah*'s, our *Elia*'s? where are those that lay to heart the danger of the Ark of God? My brethren, you complain of taxes, of the decay of trade, you complain of this and that civil burther; But where is the man, where is the man that complains and bemoans the danger that the Ark of God is in? Most of you are of *Gallios* temper, of whom it is said, *Act.* 8. that he cared for none of those things; had it been for civil matters, he would have hearkened; but when it came to matters of Religion, *Gallio* cared not for it, nor regarded it not. My brethren, every man is troubled about *meum* and *tuum*, about his civil concernments, and very solicitous what shall become of him; but who lays to heart, who regards what shall become of the Ark of God? there is a strange kind of indifferency and lukewarmness upon peoples spirits, insomuch that most people so they might have their trading and their civil burthens removed, they care not what becoms of the Ark; there is a Text I would have you turn to, though I cannot spend time in opening it, because I shall be prevented; it is *Hos.* 7. 9. *Strangers have devoured his strength, and he knew it not; yea, grey hair, are here and there upon him, and he knows it not.*

Shall

Shall I ſay grey hairs are upon the Goſpel? I come not here to Propheſie this morning; I do not ſay the Goſpel is a dying, I ſay not ſo; but I ſay it hath grey hairs; for we have had the Goſpel above a hundred years now in *England* (pray mark) and therefore it is in its old age; and I dare challenge any Scholar to ſhew me any Nation that ever enjoyed the Goſpel a hundred years together, except this Nation of *England*; and we have enjoyed the Goſpel above an hundred years: Therefore I may truly ſay it hath grey hairs after an hundred years, that is, no wonder grey hairs are here and there; yet no man knows it, no man regards it, and no man lays it to heart. Shall I ſpend a little time to ſhew you what a ſin this is, not to be affected with the danger the Ark of God is in? Conſider it in theſe two particulars briefly.

Firſt, 'Tis a ſign you love not the Goſpel, if you have no love to the Ark; for had you any love to it, you would be troubled more for the danger the Ark is in, then for any outward danger whatever.

I have read a remarkable ſtory among the *Romans*, that when any man was accuſed for his life, all his friends and relations put on mourning garments; and when he went to anſwer for his life, all his Kindred and Relations followed him in mourning before the King, therein ſhewing the love they bore to his perſon in danger. And beloved, did you love the Miniſtry of the Goſpel, did you love the Ordinances of Chriſt, you would all put on mourning garments when they are in danger; and becauſe you do not, it is a ſign you have no love to the Goſpel. And then again,

Secondly, 'Tis a ſign you have no intereſt in the Goſpel; for intereſt will ſtir up affection; 'tis a ſign ſirs, you are not concerned in the Goſpel; for if it were your concernment, you would be affected with it; for I ſaid but even now, it is impoſſible that thoſe that are concerned in the late lamentable fire (the like hath not happened in *London* ſince the gun-powder got fire near the Tower, when ſo many houſes were blown up by the powder; that was a ſad, lamentable

time

time indeed but since that ) the like hath not been seen in *London*; and it is impossible but that those that had interest in it, should be affected with it: You have no interest in God, if you are not troubled at the loss of his presence; you have no interest in Christ, and in the Ministers of Christ, if your hearts tremble not, nor fear at the loss of them. Nay, let me say,

Thirdly, There is a curse of God pronounced against all those that lay not to heart the afflictions of *Joseph*; give me leave to read to you *Amos* 6. 6. *Wo to them that are at ease in Zion, that trust in the Mountain of Samaria, that put far from them the evil day, that lie upon beds of ivory, that eat the Lambs out of the flock, and dance to the sound of the Viol, that drink wine in bowls, but are not grieved for the affliction of Joseph.* Oh wo, wo to you that make merry, and never consider the danger the Ark of God is in.

*Use* 2. The second Use is, To beseech you all, being this day unexpected, it is possible my coming may do much good, it may prove a good providence: Let me beseech you then, that you would declare that you are the people of God in deed and in truth, in following the example of old *Eli*: Five things I would perswade you to:

First, That you would believe that the Gospel is not entailed upon *England*; *England* hath no Letters Patents for the Gospel; the Gospel is not perpetual and immoveable; God took away the Ark, and forsook *Shiloh*; God took away the Ark not only from the children of *Israel*, but took away the Temple, unchurched the *Jews*, unchurched the seven Churches of *Asia*; and we know not how soon he may unchurch us: I do not know any warrant we have to assure our selves that we shall enjoy the Gospel another hundred years. I suppose many here know that I have often told you, God knows how to remove his Candlestick, yet not to destroy it; God will never destroy his Candlestick, his Church; but God often removes his Church from one Nation to another; he hath removed his Church out of the East (for *Greece* was once the most famous Church in the

world) this place now the Church is gone from; God knows how to remove his Candlestick, though he never breaks and destroys it.

Secondly, I would likewise perswade you to this, That *Englands* Ark is in danger of being lost, were it only for the sins and prodigious iniquities that we are guilty of. Oh the strange and unheard of ingratitude that is in the Land! but I will say no more of that, because I will speak nothing but what becoms a sober & peaceable Minister; yet I would have you be perswaded of the great danger the Ark of God is in.

Thirdly, Oh that I could raise you up to old *Eli*'s posture! Remember the Text, *He sate watching, and his heart trembled for fear of the Ark*; and to move you to this, consider what a sad condition we should be in, should the Ark be lost: Alas! what good would your Estates do you, if the Ark of God be taken away? How can you look upon your wives and children with comfort, if the Ark of God be gone? Wherein doth *Englands* glory go beyond other Nations? other Nations are more wealthy than *England*; the *Turk* hath more wealth than any Protestant King; the Heathen Nations have more of the glory of the World, than any Christian King hath; more outward pomp, and rich apparel: What then is the glory of *England*, but the Gospel? And if the Gospel be gone, the glory is gone, and all our comforts are gone. Remember *Phinehas* Wife; they came and told her she had born a son, but it was no great comfort to her, she regarded it not, she hearkened not unto them, but called his name *Ichabod*; why so? *for the glory is departed from Israel*. Oh! when the glory is gone, who would desire to live? I am loth to tell you the story that I have heard of from unquestionable Authors, of *Chrysostome*; he was but one man, who yet when to leave *Constantinople*, when he was put out of his place, and banished, the people of *Constantinople* were so affected with *Chrysostome*, that they all went to the Emperour, and petitioned for their Minister, saying, They could as soon miss the Sun out of the Firmament, as

miss

miss *Chryſoſtome*. But I will not enlarge upon theſe things.

Wo, wo, the ſad, lamentable, and woful condition that we ſhall be in, if the Ark of God be taken; and therefore we had need ſit trembling for fear of the Ark.

Fourthly, Another thing that I would perſwade you to, is this, Not to mourn immoderately neither: I would willingly ſpeak ſome comfort to you, God knows when I ſhall ſpeak again; and therefore before I leave you, I would not ſend you home comfortleſs: Mourn not therefore as without hope; for I have four arguments to perſwade me, that the Ark of God will not be loſt, though it be in danger of being loſt.

*Arg.* 1. The firſt encouraging argument is this, Becauſe God hath done great things already for this Nation, and I argue like *Manoa*'s Wife, *Surely* (ſaith ſhe to her Husband) *if God would have deſtroyed us, he would not have done ſo much for us*; but God hath done ſo much for us, that ſurely he will not now forſake us; and that may be ſome ground of hope, that though our hearts do tremble, yet let them not ſink within us.

Secondly, Another encouragement of hope is from the abundance of praying-people in the Nation: There are many that pray to God night and day, that the Ark of God may not be loſt; and let me aſſure you one thing this morning, God never did deſtroy a praying and reforming people; when God intends to deſtroy a Nation, to take away its Ark, he takes away the ſpirit of prayer from that people; where God continues a ſpirit of prayer, there God will be preſent, and there God will continue his Ark; you all know if there had been but ten good men in five Cities, God had ſpared the five Cities for the ten mens ſakes. Now through mercy there are many hundreds that fear God in this Nation, and that do not give God reſt night nor day, but cry to God for mercy on the Nation, and who knows but for their ſakes God may continue the Goſpel to us?

Thirdly, Another ground of comfort is this, and I am

much affected with it, God hath dealt with *England*, not by way of Rule but by way of prerogative: For beloved, we have had Church and Sermon-sins in the midst of us all along Queeen *Elizabeths* days, King *James*, and King *Charles* the first his days; we have also been an unthankful Nation, and our Ministers have threatned ruine and destruction upon us from year to year; but God hath hitherto saved *England* by way of Perogative, though we have those sins among us for which he destroyed other Nations; yet God hath spared us, because he will spare us, according to that Text, *I will be gracious to whom I will be gracious*. God is not tyed to his own Rule, God may make an exemption; and who knows whether God may not make *England* an exemption from his common Rule?

Fourthly, Another ground of comfort is this, God is now a pouring out his Vials upon Antichrist, and all those Wars that are in Christendom, shall end in the ruine of Antichrist: Observe this, and carry it home with you. I say, God is pouring out his Vials upon the Throne of the Beast, and all those Wars that are in Christendom, shall end in the ruine and destruction of Antichrist, both Eastern and Western Antichrist; and though some drops of those Vials may drop upon the Reformed Churches, and they may smart for a while, God may severely punish them; yet it is but for a little while, but the Vials shall all be Poured upon Antichrist, there shall it rest, there shall it centre; indeed the Lord may chastise his people, and scourge all the Reformed Churches before the Vials be all poured out; I say, God may scourge all the Reformed Churches, and a sound of persecution may go through them all, which are called drops of those Vials; but the Vials are intended for Antichrist, and shall all end in the ruine of Antichrist, and in the fall of *Babylon*, which is ground of great consolation to the people of God; and whatsoever becomes of us, yet our Children, and our childrens

drens children ſhall ſee the iſſue of thoſe Vials poured out at laſt upon the Whore of *Babylon*, to the ruine of Antichriſt and all his adherents.

Fifthly and laſtly, to draw to a concluſion; I am to exhort you all to contribute your utmoſt endeavours to keep the Ark of God from being left. Now here I ſhould ſhew you what the Magiſtrates muſt do to keep the Ark from being carried into captivity, and what the Miniſters muſt do, and what the people ſhould do,

Firſt, What the Magiſtrates are to do; and not being to ſpeak to them, I ſhall ſpeak little of them. The Magiſtrates are to uſe their Authority for the ſetling of the Ark: for the Ark of the Covenant will be like *Noahs* Ark, always floating upon the top of the waters, till the Magiſtrates that are ſet over it, will endeavour to ſettle it. Thus we read of *David*, 2 *Sam.* 6. *David* and all his men were gathered together, thirty thouſand men, all his Noble men went in great pomp to the fetching home of the Ark; you may read the Chapter at your leiſure. And in 2 *Chron.* 2, 5. there you find *Solomon* and all his Nobles with a great deal of pomp fetching home the ark. Oh how ſhould this encourage our Nobles and our Magi rates, that they might be ſolicitous in ſetling the ark of God. Give me leave to ſay thus much to Majeſtrates you muſt not do as the *Philiſtines* did, they had the ark, but what did they do with it? why they ſet it up in the houſe of *Dagon*; but *Dagon* and the ark will never agree; always when *Dagon* and the falſe Religion goes in at one door, the Ark and the true Religion goes out at the other door. We muſt not therefore put the *Ark* and *Dagon* together.

Secoudly, What muſt the Miniſters do to keep the ark from being loſt? why the Miniſters that bear the ark muſt be holy, the ark will never proſper under the ſhoulders of *Hophni* and *Phineas*; carry that home with you: it is not your wicked Miniſters that can ſettle the ark; it is not your

your prophane, drunken Miniſters; no, it muſt be the godly; ſober, pious and Religious Miniſters. How holy ought they to be that drew near to the *God* of holineſs? So much for the Duty of Miniſters.

Thirdly, What muſt the people of *God* do; why there are four things to commend to you, and I will commend you to God. 1. Do not idolize the Ark. 2. Do not undervalue the Ark. 3. Do not pry into the Ark. 4. Do not meddle with the Ark unleſs you have a call. 5. Keep the Covenant of of the Ark, Briefly of theſe, and I have done,

1. Do not idolize the Ark; that was the ſin of the people in the Text, they thought the very preſence of the *Ark* would have ſecured them; and therefore they carried the ark into the camp; though they did not repent and reform, yet they thought if the ark were in the Camp, they were ſecure: and thus many think, if they can get a good Miniſter, certainly *God* will bleſs them, though they themſelves be never ſo wicked. This is to idolize the ark; there is nothing that will ſecure a Nation, but repentance and reformation, tis not the having the *Goſpel*, but the living anſwerable to the Goſpel, that will ſecure the Goſpel. Take heed therefore of idolizing the ark.

Secondly, We muſt not undervalue the ark, this was *Michael* her ſin: *David* danced before the ark, & *Michal* mocked him; but ſaid *David*, it is before the Lord, if this be to be vile, I will be more vile ſtill. There are ſome men begin to ſay, what need we have any Preaching, will not reading of prayers ſerve the turn? what need we preach, ſay others, what need is there of ſo much preaching? will not once a day ſerve? what needs all this? Oh! but ſirs, this is to undervalue the ark; and the faithful Miniſters of Chriſt muſt ſay, if this be to be vile to preach twice a day, to faſt, and pray for the ſafety of a Nation, we will be more vile ſtill.

Thirdly, we muſt not pry into the ark; this was the ſin of the *Bethſhemites*, *God* deſtroyed 50000, of them for look-

looking into the ark: You must not be curious in prying into what God hath not revealed: There are great thoughts of heart when God intends to deliver his people; give me leave to speak plainly to you: There are many that talk of 1666. they think the year of deliverance shall be that year when Antichrist shall be destroyed; and there is a Book printed to prove that Antichrist shall be destroyed in 1666. and there are strong impressions upon the hearts of many learned men as to the year 1666. some go to the year 1669. for the ruin of Antichrist; some pitch upon a time that's nearer, which I am loath to name to you: But truly my Brethren, if you would have my judgement (and I am glad of this opportunity to tell you so this morning) this is to pry too much into the ark: Remember that Text, and live by it, *'tis not for you to know times and seasons*, you must not say *such and such a year*; for when that year is come, you find you are deceiv'd, 'tis the way to make you *Atheists* to believe nothing: Certainly those *Ministers* do no good to the Church, that prescribe *times* and *seasons*, for when those seasons are come, and we find our selves disappointed, after that we will believe the Minister no more. Give me leave to tell you a story, in the year one thousand (which I have from ancient Authors) wherein it was believed throughout all the Christian world, that the day of Judgement should begin, and great humiliations and repentance was in all Christian Churches; but when they saw the year end, and the day of Judgement happened not, they all fell to their old professions, and afterward would believe nothing. 'Tis more dangerous then you imagine, for men to pitch on times and seasons. Gods time is the best time, and he that believeth, maketh not hast: We must not pry too much into the Ark, lest the punishmeut of the *Bethshemites* be our portion.

Fortqly, You must not meddle with the Ark, unless called to it; this was the sin of *Uzzah*, he touched the Ark (you know the story) the Ark was in danger of falling; he (good man) meaning no hurt, to keep up the Ark, to

touch

touch the Ark, but it neither did him good or the Ark, for he was destroyed himself, making breach, and hindering the carrying home of the Ark. We have had great disorder heretofore, and God is now punishing us for that disorder: There was abundance of well-meaning men that usurped the Ministerial Office; and (for sooth) they were afraid the Ark was falling, and they laid to their shoulders; but their touching the Ark, undid the Ark, and themselves too, and brought a scandal on the Gospel. If you would have the Gospel, settled remember, *They that be Consecrated must touch the Ark.*

Fifthly and Lastly, if ever you will preserve the ark keep the Laws that the ark preserves; for in the ark were the first and second Table of the Law; now these two Tables, the first and second Table of the Law you must keep; keep the Law, and God will keep the ark; but if you break the Law, you forfeit the ark. The ark is called the *Ark of the Covenant*; keep the Covenant with God, and God will preserve your ark; but if you break your Covenant made with God in your Baptism, and the Covenant renewed at the Sacrament; if you break this Covenant, God will break the ark and you.

And thus (Beloved) I have adventured out of that great affection I bear to you, to give you this morning this discourse. The Lord give a blessing to what hath been spoken.

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